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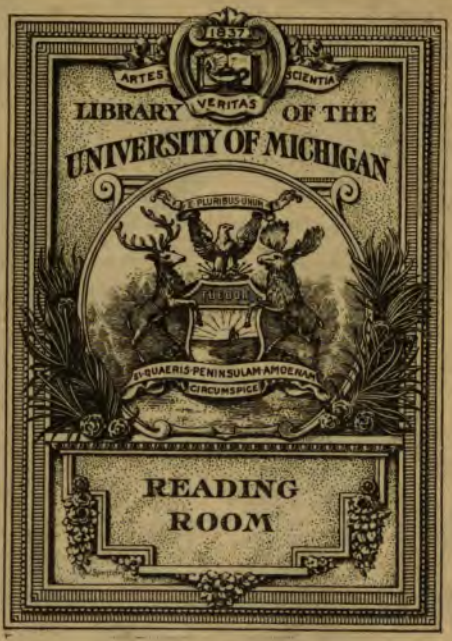
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PSYCHIC AND ECONOMIC RESULTS OF MAN'S PHYSICAL UPRIGHTNESS

by
Theodore William Helmemann

"There can be no alleviation for the sufferings of mankind except in absolute veracity of thought and action and in a resolute facing of the world as it is, with all garment of make-believe thrown off."—THOS. H. HUXLEY.

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PREFACE.

The title correctly indicates the contents of these essays, in which the origin of some of the more important mental, moral, social, economic and political conditions of today has been traced to the physical peculiarities of our brute ancestors.

Nothing except what competent scientists regard as settled has been taken for granted, but generally speaking it has been demonstrated, that from these peculiarities, such conditions had to follow as inevitable results.

In chapters one to eight, inclusive, our brute ancestors are considered as they were in the period before they had learned to use sticks and stones. In chapter nine this limitation has been disregarded.

Dealing with problems so closely related to the fates of vast numbers of people alive today our judgments tend to be colored by our sympathies. Foreseeing this danger, the author has carefully guarded against it by aiming at a cold, judicial attitude of mind, to which human beings are no more than numerals in a calculation, or lines and angles in a geometrical figure.

The aim has been to make the argument conclusive in the eight earlier chapters, suggestive in the ninth.

T. W. HEINEMAN.

Pasadena, Cal., 1906.

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APPENDIX NOTE II.

ON ALTRUISM.

The support of brute-woman by brute-man, which was discussed in Chapters V and VI, seems to constitute the first instance of *conscious human altruism.*

The love of the mother for her child has frequently been upheld as the original and highest form of altruism in nature. But is it? Altruism has been defined as "devotion to others." Surely the mother is devoted to her child, and the child being another, this is a true form of altruism. But with reference to time, is it the first? Evidently not. For in sexually reproducing creatures before a mother can have a child, the child must have a father. As shown in Chapters V and VI, the human father made efforts to provide for the mother, before the child was in existence, and the mother, with reference to the father being *another,* this constitutes a form of Altruism, antedating the mother's devotion to her child.

So far as it is possible to know, this must have been the first form of *conscious human altruism.* Which of the two is the higher form? By which criterion can conscious altruism be graded as higher or lower? Obviously by motive! What is the motive of the mother's devotion to her child? Can it be called motive at all? May it not be described as purely instinctive? Up to the time of birth, the child is within the mother's body. Her devotion to it during that period can hardly be distinguished from self-devotion. Then, when the child's internality changes to externality, the devotion to it is a continuation of the former feelings,

therefore, hard to distinguish from instinct. It must necessarily grade very low by the criterion of motive. How was it with the devotion of brute-man when he provided for the necessities of his female mate? It cannot be denied that originally male and female were attracted to each other by reproductive instinct. But, as has been illustrated in the foregoing chapters, there grew up, during the long months of comradeship, from intimate acquaintance, laboring, rejoicing and suffering together, a fellow feeling, unavoidable under such conditions, between natures susceptible to it, and closely akin. The high development of this trait in later times, is evidence that the susceptibility to it existed from the first. Then when he brought food to the woman in concealment, who can say that fellow feeling *was not the most powerful* among the complex motives of the man-brute?

If it be asserted that the desire to indulge the reproductive instinct was the sole motive, the answer is, that this *could not be so* because, at that period, females will not submit to it. Man's ancestors, during the era here referred to, were nothing more than intelligent brutes, and no female brute will permit the male to indulge at such a time; (last stages of pregnancy). This is a rule, almost without exception among wild brutes. That it is different with some men now living in civilized communities, is no reason for believing that anything like it occurred with brute-man. Indeed this which now sometimes does take place between men and women is obviously the result of civilization. For during many generations civilized women have abjectly depended on the men who supported them for a mere chance to live. Many such men have sexually selected their consorts with sole reference to abject submission in this matter of intercourse. How could the well attested greater rarity of this kind of abuse among savage people be otherwise accounted for?

It appears, then, that fellow feeling and sympathy were present, if not predominant, among the complex motives which induced the devotion which the human male-brute displayed, when he provided for the needs of his female consort in concealment. This constitutes a true case of conscious altruism and ranks higher, by the criterion of motive, than the mother's devotion to her child. As to priority in time, and superiority in motive, does the devotion of the lover to his bride outrank the mother's love for her child?

This conclusion, however, would not justify an inference that the complex, refined, and evolved altruism of the women of today is inferior to the average altruism of men of the present age, but it would support the opinion that in its original undifferentiated form the altruism of the human male-brute would be more readily transformable into the intellectually initiated higher forms of this tendency, such as: devotion to high principle, to justice, to truth, to classes, foreign nations, humanity, to life, in general to

> "That thread of the all-sustaining beauty,
> Which runs through all and does all unite,"

and it seems that the consensus of historic and contemporary experience supports this view.

APPENDIX NOTE III.

Variation and Fluctuation in Higher Animals.

In sexual reproduction, the matter and force required to begin the growth of a new organism are derived from two parents. By the conjugation of the part coming from one with that from the other, a mixture is obtained competent to cause a new life to grow.

If both parents are of the same species then fertile offspring are the result. Creatures of the same species must resemble each other in those congenital specific traits by which their species is distinguished, but in other congenital traits they can differ, and the probability is infinitely great that they will so differ. The reproductive matter and force from an organism which differs congenitally from another, must differ from the reproductive matter and force coming from that other. Two substances different from each other, when mixed, produce a mixture which differs from both. Sexual offspring being the result of such a mixture, therefore the probability is infinitely great that *no such offspring* can be exactly like either of its parents. And inductive experience confirms the conclusion thus deductively reached. Each generation slightly varies from the parental type. This is "variation"—*a result of heredity*.

Fluctuation is a term lately come into use, to signify non-congenital differences, which are "acquired" during the life time of an individual, through the influence of the environment.

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